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In the conception of God, Jesus' originality consists "in this, that he first of all apprehended in his own experience all that is involved in the ethical content of God's Fatherhood." The inestimable worth of man is based upon the fact that "man created in the image of God, fitted by nature to live in communion and fellowship with him, by responding to his love, will by and by attain unto that for which he was created." Was Jesus eschatological in his teaching concerning the Kingdom? The discussion of this question is not wholly satisfactory. "The primary and fundamental conception of the Kingdom is the reign of God in the heart of men." In his teaching concerning himself as the Founder, Jesus definitely claimed messiahship (p. 184). In the chapter on the founding of the Kingdom, the author is inclined to accept the whole passage Matt. 16:18, 19, "Thou art Peter," etc. "The rock denotes Peter, but not Peter simply as an individual, but as the embodiment of the faith which he had just confessed" (p. 213). In the life of the Kingdom, pure morality consists of loyalty to (1) fellow-men, (2) family, (3) state. The chief feature in the consummation of the Kingdom is the separation of the good and the bad. The last words of the volume are "weeping and gnashing of teeth."

We could have wished for a careful discussion of the nature of parable and of the relation of parable to teaching. The brief words about the Book of Enoch, the relation of which to the teaching of Jesus is "beyond dispute" (p. 84), whets the reader's appetite for more. We could have wished a chapter or at least a section on Pharisaism or on the ethical teaching of the rabbis. But what we do have in the book is excellent as a plain, straightforward presentation. The author need not apologize for "another book on the teaching of Jesus."

B. W. R.

PEETERS, PAUL. *Évangiles apocryphes. II. L'Évangile de l'enfance.* Rédactions syriaques, arabe et arméniennes. Traduites et annotées. (Textes et documents pour l'étude historique du Christianisme.) Paris: Picard, 1914. lix+330 pages. Fr. 3.50.

Peeters' book consists chiefly of translations into French of the Arabic Gospel of the Infancy and the Armenian Book of the Infancy of Christ. He has prepared an improved text of the Arabic which it is his purpose to publish. For the Armenian he has followed the most complete, which is by no means the worst, of the several texts available. These two documents are descended from the same ancient Gospel of the Infancy. The Armenian was developed from a Syrian amplification of it, which in the sixth century passed into Armenian and in that version afterward became very popular. Another form of the ancient document after successive abridgment and expansion in Syrian and Arabic hands, including the incorporation into it of a number of miracles of the Virgin Mary, developed into the Arabic text here translated. There is an extended introduction dealing with the manuscripts and literary problems involved, as well as notes, indexes, and appendixes.

E. J. G.